

on a com- things, the early philosopher is led by certain obvious, paratively though, fallacious, appearances to regard the moon as the late theory moon. that ail ultimate cause of the growth of plants. In the first place o-rovTand ^ie associatcs Its apparent growth and decay with the decay with growth and decay of sublunary things, and imagines that in andwam'rfo' v*rtue of a secret sympathy the celestial phenomena really of the produce those terrestrial changes which in point of fact they merely resemble. Thus Pliny says that the moon may fairly be considered the planet of breath, " because it saturates the earth and by its approach fills bodies, while by its departure it empties them. Hence it is," he goes on, " that shell-fish increase with the increase of the moon and that bloodless creatures especially feel breath at that time ; even the blood of men grows and diminishes with the light of the moon, arid leaves and herbage also feel the same influence, since the lunar energy penetrates all things." 1 " There is no doubt," writes Macrobius, 2 " that the moon is the author and framer of mortal bodies, so much so that some things expand or shrink as it waxes or wanes." L> Again, Aulus Gellius puts in the mouth of a friend the remark that " the same things which grow with the waxing, clo dwindle with the waning moon," and he quotes from a commentary of Plutarch's on Hesiod a statement that the onion is the only vegetable which violates this great law of nature by sprouting in the wane and withering in the increase of the moon.³ Scottish Highlanders allege that in the increase of the moon every-thing has a tendency to grow or stick together ;⁴ and they call the second moon of autumn " the ripening moon"

(*Gealach an abacJiaidli*), because they imagine that crops ripen as much by its light as by day.⁵ Practical From this supposed influence of the moon on the life of founded on p^{ian^s anc^} animals, men in ancient and modern times have this lunar deduced a whole code of rules for the guidance of the husbandman, the shepherd, and others in the conduct of

¹ Pliny, *NaL Hist.* ii. 221. ⁴ John Ramsay of Ochertyre, *Scot-*

² Macrobius, *Comment, in somniwn land and Scotsmen in the Eighteenth Century*, edited by A. Allardyce (Edin-

³ Aulus Gellius, xx. 8. For theburgh and London, iSSS), ii. 449.

opinions of the ancients on this subjectⁿ J. G. Campbell, *Witchcraft and*

see further W. II. Roscher, *Uber SeleneSecond Sight in the Highlands and und Verwandtes* (Leipsic, 1890), pp. 61 *Islands of Scotland* (Glasgow, 1902),

stjff. pp. 306 sq.